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WEEKLY REVIEW.

—Rev. G. A. Bond, M. E. Church, Singapore, only a few months out from America, has been disabled by the sun and obliged to return. He says :—

The news reaches us that the South India Conference has unanimously requested the Missionary Society to take charge of Malasia as a mission to be worked by them. Considering the importance of this field, the grand possibilities of the future, we cannot but hope that this may be done, and that Malasia may soon be well-manned and well-supported, and there is the certainty of glorious success, for God is with us. The ability and efficiency and actual success of the Rev. W F. Oldham, B. A., presiding elder of the district, cannot be too highly estimated. By his brave and untiring pioneering here the way has been opened for an immediate occupation of this field in force and with surety of success. As a crippled "soldier," I am unable to place before you the grand successes of the past or the marvelous openings for the future. I can only pray God to guide the Church as this field passes under consideration, and pray that "He may send forth labourers."

—In connection with the Free Church Mission at Alibag, it is proposed to open an Industrial School, mainly for the Bhandaris, many of whom have lost their means of support through recent changes in the Abkari laws. To meet the expenditure of the first year an appeal for Rs. 1,000 was made to the Native gentry of Bombay who have liberally responded and furnished the amount required.

—We made a mistake in our last. Mrs. Sorabjee just returned from England is the wife of the Rev. Sorabjee Kharsedji (not Pestonjee). The *Pall Mall Gazette* had an interview with her before she left and gives her sentiments on a number of topics. Speaking of Government schools in India, she says :—

Why not, together with your other European teachings, introduce that of the Bible! Where can it do any harm, this law of perfect love and humility? And if it were only introduced as a text-book, like any other philosophical work, it would make all the difference in the morals of the country. It is because of this absence of religion in Lady Dufferin's good and noble work that I regard it with a feeling of dissatisfaction, for it seems to me that the religious element is carefully left out of it, and that, as I said, can do no good to India. I am a native myself; I feel for and with my countrymen; I know their needs, and I am convinced that it will never, never answer to exclude religious teaching in India.

We need not say that we entertain the view here expressed.

—Perhaps by the 'raw toddy' of their recent Resolution, Government mean the fresh toddy, newly taken from the tree and unfermented. If so, it is well to facilitate the sale of this, as the Resolution aims at doing.

—The Rev. T. E. F. Morton says: "Both the M. E. Church-building and Parsonage at Harda are in need of repairs, to execute which Rs. 100 are needed. The readers of the *Guardian* are requested kindly to contribute."

—A writer in the *Watchword*, Dr. Gordon's paper, Boston, thinks that as the coming of Christ draws near, the truth concerning the transfiguration becomes more prominent and clear. "The transfiguration rather than the resurrection, becomes the better hope of believers." The resurrection, when spoken of in the epistles as an object of hope to believers, is more generally, our spiritual resurrection with Christ, only partially realized by Christians; and the Apostle Paul would seem to have reference to something this side of the grave, when he says in Phil. 3-11, "If, by any means I might attain unto the resurrection of the dead;" otherwise, why should he think it necessary to tell the Phillippians that he had not attained. There are passages that seem to teach that death is a vanquishable thing, or will be when faith attains its maturity. The whole creation is represented as groaning and travailing in pain together, waiting for the manifestation of the sons of God. What is this manifestation but that conformity to the image of God's dear Son, mentioned ten verses further on, Rom. 8 : 29. The writer in the *Watchword* (Rev. F. L. Chapell) says :—

"The resurrection is, properly speaking, the Old Testament hope; and the transfiguration is, properly speaking, the New Testament hope. But New Testament times, properly speaking, fully arrive only at the coming of the Lord in glory. He indeed gave us the first fruits of them, in his own person, during his first coming; but we still await the harvest. His resurrection was the first-fruits from the dead, and his transfiguration was the first-fruits from the living."

The conformity to Christ which the Spirit of God most presses upon the attention of the believer, is conformity in love, which means the extinction of self-love. "Seek not great things for thyself" is felt to be a peculiarly apposite counsel to one convicted of such failure and demerit. The believer is most like Christ when he is willing to be obscure and ignored, without the honour that cometh from man. At the same time love to Christ and to his fellow-men, gratitude for the salvation bestowed on him and desire to share it with others, make him desire to be extensively useful in this world. We cannot therefore think of material transfiguration as an object of earnest desire to the Christian, except as the glory of Christ shall therein be seen, and sinners be made to realize that Christ is upon the throne. Christ says indeed, I am glorified in them. The glory which thou hast given me, I have given them.

—We learn from the *Chinese Recorder* that Mr. Stanley P. Smith, of the China Inland Mission, writes from Hungtung, Shansi, April 23 l, as follows :—

You will I know, rejoice to hear that 210 persons were baptised here to day—52 women and 158 men. Nor will you think it anything to be wondered at with the wonder-working God in our midst. There are beyond, fully that number and more who may now be ranked as "enquirers" with more or less faith in Christ.

This is cheering indeed, for we cannot but hope that many of these have put on Christ. Writing from the same place, the same day, Mr. Hoste says :—

"The outlook here is most blessed; light seems to be breaking forth on all hands. From North, South, East and West the blessed news comes of God's being at work and souls being saved.

Would that we had such tidings to communicate concerning the work here in India. Perhaps the Christians here are not up to the mark yet. Meanwhile it is encouraging to know that there is a work of grace going on among the seamen visiting our harbour. Mr. Mitchell, of the Seamen's Rest, informed us the other day that in the course of a fortnight, forty-eight seamen (including officers and engineers) had stood up to designate their wish to know Christ as their Saviour. Many of these, it is believed, have found salvation. Mr. Mitchell has thought it good to organize a Seamen's Church, enrolling as probationers those who desire it and taking pains to keep track of them during their absence from Bombay. Mr. and Mrs. M. will be glad to be joined by Christian workers in these meetings.

—We learn from the same journal that it is proposed to have, in a year or two, a Conference for all Protestant missionaries in China. The Missionary Conference of Shanghai have appointed a Committee to take the matter in hand.

—The Church Missionary Society have been urged by telegram from West India, to invite Colonel Oldham to join the band of evangelists coming out to India the following autumn. Should he consent to do so, his field of labour would be in this Presidency. We know not where they could find a better man. None would be more acceptable to the churches of Western India. It would give great joy to his numerous friends here.

—It is pleasant to learn that the American speculators who have been 'cornering' on such a gigantic scale, have fallen into the pit which they had dug for others. We fail to see even a remote resemblance between their course and that of Joseph in Egypt, traced by a contemporary. We should be sorry if this philanthropic proceeding were made by any of our Banyans a justification of their hoards.

—A man, treated for cholera, having died in the Sir J. J. Hospital the other day, a

post mortem examination showed that he had been killed by arsenic. On the principle that *similia similibus curantur*, this ought to lead to the discovery of some new mode of treating cholera.

—THE Protestant residents of Alexandria proposed to keep the day of Jubilee by a united service in the principal English Church, and a Presbyterian minister was invited to preach from the Lectern. Dr. Blyth, the new Bishop of Jerusalem, heard of it and straightway issued a firman, forbidding it absolutely. We were not aware that his authority extended to Alexandria. We may imagine how far his bishopric will be helpful to the Christians and enquirers of Palestine.

—*All the World*, a Salvation Army paper, takes the *Christian Witness* to task for reproducing from the *Bombay Guardian* a statement that the Salvation Army officers in India were painting their foreheads in invitation of the caste-marks of Hindoos, declaring it to be false. Subsequent issues of our paper will have furnished the *Christian Witness* with Mr. Tucker's (Faquir Singh's) admission of the fact and justification of it.

—THE *Chinese Recorder* gives a translation of a placard issued by some students in Hwui Chow Fu, which is curious for the way in which missionaries are made accountable for the acts of the Government of India. The magistrate happily intefered to hinder the hot-headed youth from fulfilling their threats. The placard says:—

The teachers and pupils of the Six Hiens governed by *Hwui-chow-fu*, have unanimously agreed to drive the Foreign Devils out of *Hwui-chow-fu* and thus appease the wrath of the people, on the first of the third month.—The Foreign Devils originally poured opium into China to the injury of its people. Why should we be instructed or advised by them to leave off opium smoking? Seeing that they have it in their heart to advise our leaving off opium smoking, why did they pour it into the country to injure China? Detestable Devils! You ought to be killed, you Devils!

They then warn the Foreign Devils to leave within ten days or else lose their heads. They announce that Jesus was a Chinese criminal banished to foreign countries, and "this wild posterity of his pour poison into China!" One can learn from this what a stumbling-block to the poor Chinese is the Opium from which India derives so large a revenue.

—THE happiest marriage union is that in which the respective parties have such a perfect conviction of each other's unswerving love that they do not require special demonstrations of it. Where these are required and uneasiness arises at their absence, the love is not made perfect, it is still immature. But where maturity is reached each counts on the other's love as on the law of gravitation, independently of any particular demonstrations or modes of expression; nor is the reckoning vain. Well, it is the privilege of the believer to come to this intimacy of union with his Lord, and to be emancipated from that dependence on signs and tokens, frames and feelings that gives to so many a zigzag, vacillating or undulating experience. Eph. 5: 31, 32.

—SPIRITUAL DEATH. The key to the understanding of this is God's word to Adam: "In the day that thou eatest thereof thou shalt surely die." This was not the dissolution of soul and body, for that came to Adam only after many centuries. 'Surely die' does not mean becoming liable to death. But when Adam sinned, he died. Till then he abode in God; there was such a union between him and God as made the riches of God's nature available for him, moment by moment. When he sinned this *vinculum* was severed; the connection with God was dissolved; he was thrown upon his own resources; he was now the servant of sin. Because of the Lamb slain from the foundation of the world, in the purpose of God, the door of a new dispensation, the dispensation of grace, was open unto him. But death reigned from Adam downward, over all the family of man. All come into existence separated from God, and therefore dominated by sin; but there is an open door of grace for those who feel their need of union with God. Spiritual death does not mean the weakening of man's faculties but their misdirection. As a goodly ship carried off by a buccaneer, is used no longer for beneficent but maleficent purposes. It is spiritual death that makes the new birth necessary, that makes the Holy Spirit a necessity, man being without the power to subdue or cast out the evil that now reigns in him.

—A CORRESPONDENT enquires if those who have been married in Hinduism and lived as husband and wife, and become converted and baptized, need to go through the marriage ceremony again in the Christian church. Certainly not. The Bible nowhere disallows the validity of heathen marriages. The question of child-marriage is not involved in this; for there is really no such thing as child-marriage; children cannot marry any more than they can fly. Children promised to each other by their parents may make the promise good by marrying when they grow up, with whatever formality.

—THE copious rains with which we have been favoured have been the means of causing a Marwadi to commit suicide. He had been gambling on the rain-fall and had lost his little all. Is there still a rain exchange in the bazaar? Cannot the Police break this up.

—MR. JUSTICE SCOTT says that the material and social progress of Egypt has been immense in the four years of the English occupation.

—THE *Bombay Gazette* publishes "A Kazi's wrongs, a story of Indore," a remarkable illustration of the way in which the rights of individuals may be overridden in Native states. The attention of Government should be called to this.

—AT the recent meeting of the Free Church General Assembly, the Rev. Dr. Rainy, having been elected Moderator, delivered a masterly and profound address on the religious thought of the day. In speaking of the keen scrutiny to which creeds and theologies are subjected, he spoke hopefully and believed that the result would be a more intelligent and established faith. In his closing address he had a good deal to say on the subject of union with other Presbyterian bodies. Both Dr. Somerville, retiring Moderator, and Dr. Rainy spoke with much pathos of the great loss sustained in the death of the Hon. Mr. Keith-Falconer at Aden, expressing the hope that the attention of Christians would be more powerfully drawn to Arabia than ever before, through this sad event. The Free Church General Assembly is to meet in Inverness next year.

—Now that the ocean is becoming such a thoroughfare, it becomes of the utmost importance that the law concerning ship's lights should be strictly observed. There is reason to believe that it is very little observed. We draw this inference from the fact that a seaman who lately in Calcutta reported a captain for neglecting to observe the law, is blackballed by the Calcutta shipping and refused employment. Men who are accustomed to sail with side-lights would have no feeling of spite to the man who had reported the instance of failure. We think that shipmasters who neglect this means of guarding the lives committed to them, might well be charged with homicide, on the principle of the Mosaic code which made the neglect to put a parapet around the flat roof of a house, culpable in a capital degree.

—NOTWITHSTANDING the pouring rain last Tuesday evening there was a pretty good attendance at the Temperance meeting at the Y. M. C. A. rooms. Professor Alexander discussed the claims of total abstinence in an impressive way, and a number of ladies and gentlemen gave their views touching the need of a new Association. Eventually a Committee was appointed to arrange some plan of action to be submitted at a future meeting in the Town Hall or elsewhere.

—"*A Native Christian.*" Declined.

—THE huge Committee of the C. M. S., several hundred strong, convened to consider the recent action regarding the Jerusalem Bishopric, passed a series of Resolutions submitted by the President, in the first of which they "forbore to pass any resolution dealing with that question," in the second, approved of the selection of agents by the committee, each case to be decided on its own merits. Matters seem to be left very much where they were.

NOTICES OF BOOKS AND REPORTS.

The Anglo-Indian Codes. Edited by Whitley Stokes, D. C. L. Vol. I. *Substantive Law.* Dedicated to Sir Henry Sumner Maine, K. C. S. I., 1034 pp. Oxford, Clarendon Press, 1887. The labours of many years are culminating in the work of which this is the first volume. Since the days of Macaulay, the work of codification has gone on, fitfully or steadily, as opportunity served. This volume, relating to substantive Law,—as distinguished from Adjective Law, which relates to processes, evidence, registration, &c.—contains the Penal Code, the Succession Act, the General Clauses Act, and Acts relating to Contract, Negotiable Instruments, Conveyances, Trusts, Easements and Specific Relief. The object in Codification is to do away with the proverbial ambiguity of the law, and give a definite intelligible statement of what the State allows and disallows. We are far from supposing the perfection of simplicity has been attained. To master this one volume would demand a good many months of hard study. Still, it indicates a decided advance. For the process of borrowing English rules from recognized English authoriries, has been

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substituted a system adjusted to the best Native customs and to the ascertained interests of the country. Men competent to speak on behalf of the different classes in India have united in testifying that they desired such a codification of laws. The Anglo-Indian codes are specially distinguished by a copious use of illustrations, adding greatly to their intelligibleness. As regard the typology and general get up, this volume is *superb*. We should think there would be a great many in India who would feel the need of having a copy in their libraries.

Report of Faith Mission Work in Basim, 1884-6. As our readers mostly know this work is a branch of Dr. Cullis's Faith-work in Boston, and has no pledged support in any quarter, the reliance being on the promises and on the God of the promises. Dr. Cullis, it is stated, "is not bound to support us any further than God enables him to do" by the contributions of believers. A glance at the financial statement shows that these supplies fall below the actual expenses of the Mission. Out of Rs. 1,624 received in the year ending June 30, 1886, less than Rs. 700 came from Dr. Cullis. As Dr. Cullis is constantly extending his operations and finding new fields of usefulness, he finds himself necessitated to leave his missionaries more or less unsuccoured, in order that they may learn to trust in God. This Report contains evidence that the missionaries were often in straits, with nothing whatever in hand, and it tells how the relief came, sooner or later, often later, but still in God's good time. One advantage connected with this kind of life is that it keeps the subject constantly alive to his dependence on God, and emphasizes the injunction, Pray without ceasing. In a country where people rely so much on servants, it is impressive to read of the Madam Saheb washing clothes at the river-side, surrounded by native men and women. Mention is made of the baptism of a patel in a village, 4 miles from Risod, in the presence of the villagers, at his own request, who however, a few days after, when his relations brought pressure to bear upon him, went back. The lady missionary tells of being pelted while preaching at Risod, and soon after of being worshipped as a goddess by an old woman. Of course she strongly protested against the latter. The Report is signed by W. Arnold Moore and Laura Wheeler Moore. The names of one or two ladies as coworkers, appear. Some time was spent in Nagpore. Several of the ladies formerly connected with this Mission, are not now connected with it. A portion of this tract giving an account of a Walking Tour, by Miss Laura R. Wheeler, is published as a separate tract.

We are favoured with the following: *The Gospel in all Lands*, June. The Principles and Teaching of the Arya Samaj, Lecture VI. *Missionary Review*, June. *Progress*, July. *The Voice of India*, June. Journal of Bombay Natural History Society. *Railway Signal*, June. *Madras Church Missionary Record*, July. Local Option in Canada. *The Sentinel*, April, May. *Indian Evangelical Review*, July. *On Guard*, July.

INTERNATIONAL BIBLE STUDY.

July 10.——„——*Matt.* 2: 13-23.

See last Guardian.

July 17.——„——*Matt.* 3: 1-12.

Commit verses 11, 12.

GOLDEN TEXT.—"Bring forth therefore fruits meet for repentance".—Matt. 3, 8.

"In those days." While Christ was yet living at Nazareth. "Came John the Baptist." Perhaps about six months before the commencement of Christ's ministry. If we had Matthew's Gospel only, we would not know who this John was, who his parents were or how he came to have this call. Luke supplies this information. The first evangelist, writing for the Jews of Palestine, took it for granted that they knew many things pertaining to the ministry of Jesus. We learn from Josephus that John the Baptist was remembered throughout that generation. "Preaching." Like a public crier (*kerux.*) "In the wilderness of Judea." In the waste country on the east of Jordan. "And saying, Repent ye, for the kingdom of heaven is at hand." The Messianic kingdom, God's own kingdom on earth, so long expected, this was now at length to appear, and the business of John was to make men aware of the fact and of the necessity of preparation for it. The kingdom of heaven is (1) a kingdom in which the laws are divine and (2) one the subjects of which delight to keep these laws. If there were simply heavenly laws, and these laws disobeyed, that would not be the kingdom of heaven. A kingdom consists of a Ruler and of the ruled. In the kingdom of heaven the rule is established not by mere authority, constraint or penalties, but by the willing surrender of the heart, by the law written in the hearts of the subjects. But sinful men are wedded to their own will and desire not the knowledge of God as their Ruler. Hence the necessity of a revelation of wrath, that under the influence of fear men may look to the salvation which is to introduce them into the kingdom. So the manslayer was aroused by fear of the vengeance that was pursuing him, and fled to the city of Refuge, but once there he could abide there in peace.

John the Baptist unfolded the prophecies concerning Messiah and his precursor. His raiment was of camel's hair, girt with a leathern girdle. He fed on locusts and wild honey, that is, on what he could find in the wilderness.

A preacher goes where men most congregate, for his business is with men. Strange that John should take his stand in the wilderness. We suppose that he was there, at first, for purpose of retirement and communion with God. Wayfarers met with him, heard him speak about the kingdom of God and carried the tidings to Jerusalem. People went forth in ever increasing numbers to hear this wondrous preacher, and to enrol themselves among the expectant subjects of Messiah, by baptism in the Jordan, with confession of their sins. Even the Pharisees and Sadducees found themselves obliged to go forth and hear him. John was far from paying them the deference to which they were accustomed. He stripped the mask from them. "O generation of vipers, who hath warned you to flee from the wrath to come?" What could Messiah's advent be to them, but an advent of wrath. They tried to make men believe that they were special favourites of heaven; but they were really special transgressors. Let them bring forth fruits meet for repentance, expressive of a broken and a contrite heart. The mere fact that they were Jews, descendants of Abraham, circumcised and all that, would only enhance their condemnation, if they had not true faith. "God is able to raise up even of these stones, children to Abraham." Material things can be paired with material, but not with spiritual. The axe is laid unto the root of the trees, as an intimation that they may be brought low, even every high thing which exalts itself against the knowledge of God, claiming that place in the regards of men that belongs only to God. The tree can only be saved by bringing forth good fruit, or by getting into soil that will enable it to do so; the time is brief; the tree found fruitless at his coming, must be laid low and given to the fire.

"I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear," whose menial servant I am not worthy to be. "He shall baptize you with the Holy Ghost and with fire" He shall reveal to you spiritual powers that you have now no conception of. Fire is the most tremendous agency known to men. The Gospel of the Messiah is accompanied by the infinite powers of him that sitteth upon the throne. The people that heard John the Baptist little thought that this immense power of the coming King, was connected with the exhibition of divine love at the Cross.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." In him the true standard will be revealed, that by which we all shall be judged; and the grace of the Gospel is in this emphatically that it offers to recreate us in this image; for those who refuse to be made conformable to the image of God's dear Son, and whose sin is according to the mighty grace rejected by them, what remains but to be—where they now insist on being,—outside the grace of God in Christ Jesus.

The Bombay Guardian.

SATURDAY, JULY 9, 1887.

THE FORCE OF THE AORIST.

WE often meet with comments on Scripture which take for granted that the Greek aorist tense must refer to some definite, historic transaction. For instance, speaking of John 12: 28: "I have both glorified it and will glorify it again," one writer says: "The reference is to some past, historic glorification. The meaning is clear enough, if men will only let the Scripture speak: I both glorified thee (in the transfiguration) and will glorify thee again (in the resurrection.)" This may be the meaning, but is not determined to be so by the tense used. In John 17: 4 our Lord uses the same word in the same tense, *edoxasa*: "I have glorified thee on the earth," and 6, "I have manifested thy name" where the reference is not to any definite, historic ac-

tion, but to the whole of his ministry. The writer we have just quoted would refer even these passages to the transfiguration. But all through the Gospel we find mention of the glory of God manifested by Christ in his miracles. See for instance John 11 : 4, 40. This view of the Greek aorist as signifying some definite accomplished thing in the past, has come much into vogue of late, and by many writers is used to establish or confirm or emphasize some favourite doctrine. In our opinion it must be used cautiously. The Revised Version has done much to promote this view by frequently rendering it in the preterite. Still, it is important to note that the R. V. often deviates from the rule, if it is a rule. It may be well to look at some of their renderings. We have only to go through a few consecutive chapters of the New Testament to become convinced that the Greek aorist has much more flexibility than some are disposed to ascribe to it. Let us glance at the chapters 13 to 17 of the gospel of John, in the revised version:

"If I *have washed* your feet." "Ye should do as I *have done*." 13: 13, 14. The rule would have required "I washed," "I did," but it is here set aside.

"Now is the Son of Man glorified, and God is glorified in him." 31. The rule required "was glorified," but this is only allowed to appear in the margin. The tense here is the same as in 17 : 4, rendered in the R. V., "I glorified thee on the earth," and 6, "I manifested thy name. But we do not think our Lord here refers to some definite act in the past. At all events we see how the R. V. follows and departs from the rule.

"As the Father hath loved me, I also have loved you." 15 : 9. Here the rule would have required, "As the Father loved me so I loved you." Such a rendering would have left us doubtful of the Saviour's *present* love. This shows us how precarious this alleged meaning of the aorist is. Again, in 12 : "That ye love one another even as I have loved you," not "I loved."

"They have not known the Father or me," 16 : 3, R. V., instead of 'they knew not." But in 17 : 25 the R. V. has : "The world knew thee not, but I knew thee, and these knew that thou didst send me." We prefer here the authorized version. So also verse 18.

It is a mistake then, we think, to try to bind down the aorist tense of the Greek N. T. to the designation of a particular action in the past. Curiously, the word aorist means *indeterminate*.

The authors of the revised version, in their Preface, speaking of the aorist, say: "There are numerous cases, especially in connection with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary."

THE SPIRITS IN PRISON. II.

THE revised version of Jude 6, 7, faithfully reproduces the original, and in doing so furnishes an argument quite irresistible, so far as we can see, for the exegesis we are favouring.

"And angels who kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them, having IN LIKE MANNER WITH THESE given themselves over to fornication, and gone after strange flesh, are set forth as an example suffering the punishment of eternal fire."

The A. V. had simply 'in like manner.' In the *Bombay Guardian* of February 15, 1873, we pointed out that the original was much stronger, 'in the same way as they,' and the R. V. accordingly has it 'in like manner with these.' Here the sin of Sodom is declared by the inspired writer to have been of the same nature as that committed by the angels just mentioned, which was "a going after strange flesh." We can hardly conceive of anything more explicit than this. The reference cannot be to Satanic angels, whose fall preceded that of man and who seem to have been already judged and condemned, (Matt. 25 : 41.)

Everlasting bonds, (*Gr. aidiois.*) The Greek means everlasting absolutely, or coequal with some condition. Here it means *perpetual* as regards the time preceding the judgment. They are in such chains till the judgment, and their recommittal then will depend upon the results of the judgment. Sodom is not now burning with "eternal fire." Its flames have been long extinct. The people of Sodom will stand in their lot at the end of days and be judged with others. The doom of the city is foreshadowing of the doom coming upon the people.

That the book of Enoch existed in the first century of our era, is made evident to us by the fact that Jude quotes from it in his Epistle. It is frequently quoted in the "Testament of the Twelve Patriarchs," apochrypal, said by Moses Stuart to belong to the close of the first or beginning of the second century. Justin Martyr has a passage regarding the apostate angels who seduced women before the flood and corrupted the world, evidently derived from the book of Enoch. Irenæus and many other early Christia writers refer to the book. The book of Enoch was found at the beginning of this century in the Ethiopic language among the Abyssinians. We refer to this work not as attaching importance to the accounts given of the antediluvian sons of God —in their present state mythical and trashy enough—but as showing the general belief in apostolic days that these sons of God were of a grade above humanity. Jude must have had—we think—the book of Enoch before him when he wrote his brief letter of 25 verses, quoting from it and referring to transactions largely dwelt upon in it.

Man, we are told, "is fearfully and wonderfully made." He has a body fitted to the globe that he dwells upon, the atmosphere that he breathes, the products of the globe, the difficulties to be overcome in subduing all things to himself, his original commission. We can hardly doubt that the all-wise God has given to the race of Adam the very best body possible for their earthly abode. This being the case, it would seem to be reasonable that if beings of another world should be empowered to take up their abode here for a longer or shorter time, they would have bodies like those of men. This is just what we find in the Scriptures. Sometimes angels are described as luminous or glorious in appearance; still they are in human form, even then. But often they come before us as men. Thus the three messengers appeared to Abraham. He regarded them as fellowmen, invited them into his tent, prepared a dinner for them, and waited upon them as they ate. The one that wrestled with Jacob, is called a man. Manoah, telling her husband about the visit of the angel, speaks of him as a man of God. Gabriel, who appeared to Daniel, is called 'the man Gabriel.' So in the New Testament, at the resurrection and ascension of our Lord, angels appear and are spoken of as young men.

What is said about the sons of God in the Old Testament, supposing our minds to be swayed by no prepossession, would naturally lead us to infer that they were different from ordinary men. The expression 'sons of God' is used in the Old Testament to signify angels. "When the morning stars sang together and all the sons of God shouted for joy," Job 38 : 7. In Job 1, the sons of God came to present themselves before the Lord.

As we have pointed out, the language used in Gen. 6. 1, 2 is not such as would naturally be used if the purpose was simply to tell of marriages between believing men and unbelieving women: "When men began to multiply on the face of the ground, and daughters were born unto them, the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose." 6 : 1, 2. "The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them; the same were the mighty men who were of old, the men of renown." This is language that much better corresponds with the opinion entertained of old concerning the sons of God, than that which is favoured by the commentators of our time.

PLAIN PAPERS ON SCIENCE AND RELIGION.

XII.

The Existence of God.

THE ONTOLOGICAL ARGUMENT.

THE argument discussed in the present paper is that known as the ONTOLOGICAL (*onta*, things which exist, and *logos*, discourse), derived from the necessary elements involved in the very idea of God. It is sometimes called the *a priori* argument in distinction from the *a posteriori*, because the reasoning is, or rather is supposed to be, from the cause to the effect. The *a priori* argument strictly proceeds from the necessary ideas of reason to the consequences necessarily deduced from them, or the truths necessarily involved in them. The argument set forth below is not strictly *a priori*, though usually so regarded.

This argument has had great weight with eminent metaphysicians of a previous generation, but does not seem to find much favour in the present day, probably because of its exclusively metaphysical character. To the

present writer it appears much less satisfactory than others already discussed; but it is not without its measure of importance as another link in the chain of proof, and it therefore must not be overlooked.

1. The usual form of the ontological argument is about as follows: In our minds is found the idea of a perfect Being; existence is a part of this idea, and a necessary part, for an imaginary being is less perfect than a real being; therefore, a perfect Being exists, for otherwise the perfect as we conceive it would lack an essential element of perfection. We are so made as to necessarily believe in the existence of a perfect Being. Whenever we think of God, we are obliged to think of Him as existing. And we can have no higher proof of any reality than that we *necessarily* believe in its existence so soon as the idea of it arises in our mind. Des Cartes (Cartesius) states the argument substantially thus: The idea of an infinitely perfect Being which we possess could not have originated in a finite source, and therefore must have been communicated to us by an infinitely perfect Being. *The fact of our intuitive idea of God* is the proof of His existence.

It may be objected that we have many ideas or conceptions to which there is no answering reality or existence. Quite true, but in such cases the ideas are arbitrary or voluntary creations of our own minds. But the idea of God is *necessary*; we cannot help having it. Des Cartes uses this illustration: You cannot think of a triangle without thinking of it as having three angles; so you cannot think of God without thinking of Him as actually existent.

2. Samuel Clarke's argument was somewhat in the same line: Time and space are infinite and necessarily existent. But they are not substances. Therefore there must exist an eternal infinite substance or being of which they are accidents or properties. Bishop Butler says: "We find within ourselves the idea of Infinity, that is, of Immensity and Eternity, impossible even in imagination to be removed out of being. We seem to discern intuitively, that there must, and cannot but be somewhat, external to ourselves, answering to this idea, or the archetype of it. And from hence—for this abstract, as much as any other, requires a concrete—we conclude, that there is, and cannot but be, an Infinite and Immense Eternal Being existing, prior to all design contributing to His existence, and exclusive of it" (*Analogy*, part i. chap. vi).

3. To this class of arguments belong the several impressive and, to some minds, cogent arguments derived from the ideas of infinite goodness and immutable truth in the soul; these must have their ultimate ground in a Being of absolute and essential goodness. Among them may be noticed.

a. That founded on the purpose, providence and power of God as shown in human history. It rests upon the facts of an omniscient, all-wise, just, and benevolent foresight and control of the world, which is above and beyond the physical laws of nature, while at the same time, by means of these laws, it maintains a moral system and secures a constant moral advancement among mankind. By a consideration of the world as a whole and of its reasonable arrangement, Socrates was conducted to the notion of the one Supreme. God appeared to him as reason, ruling the world and holding the same relation to it as the soul does to the body. As the soul without being visible affects the body, so God affects the world. As the soul exercises dominion over the body, so God over the world. As the soul is present in all parts of the body, so God in the world. And thus the universal *providence* of God is included in the argument for His *existence* drawn from this relation in all things of means to ends. This view recognizes a Power in human affairs that "makes for righteousness," and makes for it likewise with apparent forethought, intelligence, and persistence.

b. The dissatisfaction of the human soul, with its craving for rest and satisfaction, and its cry for the supply of these, argues a Being who is the soul's centre and the Supplier of its needs. Among the many forces by which God draws men to himself there is probably none more effectual than that which consists in man's inherent dissatisfaction. In the world of struggling races this instinctive unrest acts like a mighty hammer to spread out the nations and fuse them under its blows. In the souls of men this instinctive craving under various forms acts as the spur of the rider to drive men toward the Divine, in which alone they can find satisfaction and rest. It was this dissatisfaction and craving which led Augustine from Africa to Milan and to the knowledge of God. He himself tells of the "deep-seated craving" which he long tried to satisfy by "hunting after the emptiness of popular praise, down even to theatrical applauses, and poetic prizes, and strifes for grassy garlands, and the follies of shows, and the intemperance of desires."

c. We are endowed with a capacity for worship; man will worship; there must be a Being to be worshipped. What a gigantic falsehood the world would be if there were not a Being to be worshipped and to supply the want of worshipping souls! A leading modern scientist says: "To find a legitimate satisfaction for the religious emotions is the problem of problems of our day." Thousands can testify that this 'problem of problems' has been solved by them; they have found a perfectly 'legitimate satisfaction' in the knowledge of and union with the Living Father! That our religious emotions are as indispensable as they are instinctive is a truth, than which no demonstration of the intellect, or fact verified by the senses, can be plainer or more worthy of regard. Neither science nor philosophy can ever silence the voices with which these emotions cry out for the Living God!

d. Memory and imagination also contribute their parts to the complete argument for the existence of God. Memory, which both upon its physiological and its psychological sides discloses the existence within us of mysterious purposeful force; and imagination, which craves ever what a recent able writer has called an "infinitely precious familiarity with the conception of a morally perfect Being."

These lines of thought might be prolonged to much greater length. It is difficult to turn in any direction without stumbling on phenomena that eloquently point to the guiding, molding, and all-controlling Mind which pervades, and yet is distinct from, superior to, and above and beyond, the Universe. Mivart is grandly right when he declares: "From a sympathetic study of the whole universe . . . the conception of God becomes fully revealed to the human intellect."

(To be continued.) J. E. R.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

An Investment.

To the Editor of the "Bombay Guardian."

Sir,—The Baldwin High Schools, Bangalore, are being enlarged by the erection of a new building. The building is a necessity, as all who know the schools will testify. When completed it will accommodate 200 pupils. The total cost is not to exceed ten thousand rupees. The furniture will likely cost another thousand. Of this sum six thousand rupees are in hand, from all sources. The remaining four or five thousand are to be raised. All is being done locally that can be thought of, to raise the amount; but help must come from abroad if we would avoid debt. For the purpose of raising this amount, the four thousand rupees have been divided into sixteen thousand four-anna shares. The friends of Baldwin High Schools and of Christian Education in general are asked to take these shares according to their ability. Are there not, among the readers of the *Guardian*, five friends of Christian Education, who will take four hundred shares each (100 Rs.)? Are there not ten who will take two hundred shares each (50 Rs.)? Cannot twenty others take one hundred (25 Rs.) each? Will not fifty take forty shares (10 Rs.) each? May we not look for one hundred subscribers each taking shares (5 Rs.)? Two hundred more each taking 10 shares (2-8 Rs.) would give us 1,200 shares, leaving only four thousand to be raised. These we provide for by four-anna share-fund books or cards which have been prepared for distribution to boys and girls and men and women who desire to help us. Each book has a page or two of explanation about the schools, and several blank pages for names of share-takers. On one leaf are sixty small squares each representing a four-anna share. We desire each one who takes a book to do his best to get takers for all these shares, which will be 15 Rs. for the schools. Many a share-gatherer can get takers for three or four such books, we have no doubt. Scarcely any one will refuse to give four-annas, and many will give much more. The names of the share-gatherers will be published in the *Witness* and *Bombay Guardian* as they report from time to time, together with the number of shares each one secured. Who will be the first to apply for a book? Who will secure the largest number of share-takers? Write at once.

Any one taking forty shares or more, can have six months in which to pay the money. Payments may be made monthly or at the wish of the subscriber.

This appeal is sent forth with the earnest prayer that God may touch hearts to deny themselves for His Glory.—Ex. 35: 5.

Address all correspondence and make all remittances payable to Rev. H. C. Stuntz, Principal, Baldwin High Schools, Bangalore.

Yours,
H. C. S.

Bangalore, June 28th, 1887.

Dear Mr. Editor,—As the Magic Lantern is now widely used in the Mission field the Mussoorie Book Society are providing a series of twelve hymn or bhajan slides in the following languages;—Hindu, Roman Urdu, Persian Urdu, and Bengali. The price will be Rs. 2 each slide, postage free.

We shall be glad to provide slides in other languages at the same price if the hymns or bhajans are sent to the Secretary clearly printed on the best white paper, *on one side only*. The paper should not be creased or folded. We shall be much obliged if you will kindly help us to make these slides generally known, and thus increase their usefulness.

Yours truly,
F. H. Baring.
Secretary, Mussoorie Book Society.

Aid for Father Chiniquy.

Dear Sir,—It is well known that the extraordinary labours of this zealous reformer have brought upon him much persecution. His losses in his extensive publications are not so well known. Some of his troubles are stated in his works, but the half cannot be told. Heavy losses were caused by the burning of the first edition and plates of his great book, "Fifty Years in the Church of Rome." But when it came out of the fiery furnace, and became one of the most notorious books

of the age, before the sales could repay him a good fraction of his losses, wise speculators were sharp to step in and reap his fields. So his publications, instead of being a profit, as they are to most great authors, have been a source of persecution and loss.

He has had some special aid from friends. Two years ago about Rs. 100 were collected in India for him. It is time for another offering of gratitude and encouragement to be sent this noble minister of the Gospel. Will the Editor of the *Guardian* please receive such gifts as may be sent for this purpose? [Yes. Ed. *B. G.*]

Mr. Chiniquy is deeply anxious that his books should be read. Instead of mourning over the financial losses as one without hope, he rather rejoices that the various oppositions, &c., are being overruled for the spread of the saving Truth. Let his writings be spread far and wide, and God will be glorified in the wide-spread testimony of this Nineteenth Century Luther.

KEPHAS.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

WESLEYAN METHODIST SERVICES.
Sunday, July 10th.

Colaba Causeway 7 a. m.—Rev. G. W. Clutterbuck. 6 p. m. Special Temperance Sermon.
Sunday-school, 4 p. m.
Monday—Band of Hope, 6 p. m.
Tuesday—Class-meeting, 6 p. m.
Wednesday—Preaching, 6-30 p. m.
Friday—Choir Practice, 6 p. m.
Saturday—Prayer-meeting, 6-0 p. m.
Byculla, Parel Road, 9 a. m. and 6 p. m., Mr. J. J. Staples.
Sunday-school, 4 p. m.
Thursday—Preaching 7-30 p. m., —Cordial invitation to all.

SOCIAL PURITY.
A MEETING for men is to be held at the Temperance Hall (near Railway Station) Colaba, Thursday, July 14th, 1887.

Epitome of News.

SATURDAY, JULY 2.

—*Times of India:* Mr. Ginwalla in his last contribution on the Parsees has served two good purposes. We have laughed with him and we have laughed at him, and we understand that the community to which he has the honour to belong and which he would fain reform, are delighted beyond measure at his discomfiture. Such an unblushing plagiarist was perhaps never seen before. He has copied whole passages from Emerson's *Essays* and slightly adapted them to Parsee life. Emerson's "sturdy lad from New Hampshire or Vermont," becomes Mr. Ginwalla's "sturdy lad from Nowsaree or Gundevi," and so on to the end of a long passage. And this is only one of many examples, the pick of which is perhaps the following. "I say," writes Mr. Ginwalla, "insist on yourself, never imitate." Even this admirable advice is shown by his inexorable critics to be "conveyed" bodily from Emerson.

—*Railway Service Gazette:* A reliable correspondent sends us the following information:—Very considerable excitement has been aroused at Agra owing to an attempt that has been made to poison the Manchester Regiment stationed there. It seems that some seventy men belonging to the Manchester Regiment shortly after visiting the canteen, were seized with violent attacks of vomiting which created a suspicion that something was wrong with the beer. The beer on tap was accordingly examined when it was found to contain arsenic. Several other hogsheads were then examined, and to the consternation of those engaged in the tests the beer in everyone of them was found to be poisoned by the introduction of arsenic. The dastardly attempt is not considered to have been made with any political object, but it is somewhat strange that only those casks containing beer for the Manchester Regiment were found to have been poisoned.

MONDAY, JULY 4.

—Noticing an article on sanitation, in the *Times* by Mr. Justice Cunningham, the *Times of India* says: Mr. Cunningham says that, after carefully considering the India mortality statistics, the society of which he is the president have established the following results:—(1.) That the present average ratio of mortality for the whole country is probably not less than double that of England; (2) that the ratio of many Indian towns is far more than double that of the great English cities, whose rates are periodically published; (3) that wherever in India proper sanitation is introduced, in the case of any locality, or class, the mortality at once sinks to a ratio much the same as that of England: (4) that cholera, obscure as are its scientific aspects and the laws which govern its prevalence, is, in the strictest sense of the word, a preventable disease, inasmuch as its prevalence depends upon well-known conditions, which it is within human competence to remove, and it invariably gives way, in India as in England, before the introduction of effectual sanitary measures. Mr. Cunningham explains that it is practicable to reduce the average death-rate throughout India by 20 per mille. This cannot, of course, be accomplished in a day, but in Bombay we are approaching the minimum standard. The inference is that owing to preventible causes there are five million unnecessary deaths, and taking ten cases of severe disease to each preventible death, this means fifty million cases of unnecessary disease.

—Same; London, 2nd: Her Imperial Majesty the Queen-Empress, in responding to the Bombay address presented by Captain Morland said that she accepted with great satisfaction the kindly expressions it contained. It had always been, and will always be, her earnest desire to maintain unswervingly the principles laid down in the proclamation published on her assumption of the direct control of the government of India. She had watched with pleasure the progress of Bombay, not only in the national prosperity, but in education, sanitation, and the comfort of its people.—The Queen-Empress carefully examined the casket and address, and expressed her warm approval of the design and workmanship.

—*Christian;* Austria: I am grieved to see the triumphant tone in which the Jesuitical papers of this country speak of Bismarck's recent peace with the Pope, and his leaning upon Rome as an assistant against the enemies of the present German Empire. I fear much that Bismarck, or his successors, will have an experience similar to Hezekiah's with regard to Egypt (2 Kings xviii 21). Meanwhile, the Romanists are using this new and surprising attitude of the great Chancellor for their own ends, and it may be that Bismarck will do more harm to the cause of the Gospel in his latter years than he has done good hitherto. Protestant Christians in Germany and Austria are greatly alarmed at his new policy.

The recent visit of the Queen of "Protestant England" to the monastery of Chartreuse, near Aix-le-Bains, is also much commented upon on the continent. The Papists are highly pleased, and foretell the coming return of England and her royal family into the bosom of the "only true Christian Church" of Rome! Christ's disciples feel sorrow and shame at these things, but, at the same time, we trust in Him, who said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"—(Luke xii 32.)

—We are favoured with copies of the following: *The Indian Railway Travellers' Guide*, July, published at the *Bombay Gazette* Office, Fort. Price, 8 annas. G. I. P. R. Co.'s *Monthly Guide*, July. Price, 1 anna.

— Sir Roper Lethbridge says: If the English capitalists who sent out their money to the gold mines of Mysore in 1880 and 1881 when the industry first commenced, had had that knowledge which has now been bought by very bitter experience—if they had had such knowledge as will be supplied by the various departments of the Imperial Institute, I believe that at the present moment the gold-mining industry of Mysore would have been yielding to the people of India an enormous revenue, because the development of gold-mining there would not only give occupation to the people of the locality, but would stimulate trade throughout the country, and would, in fact, exert a vivifying influence on internal and external commerce in every respect. Therefore, I can imagine nothing more valuable than the establishment of the Imperial Institute for the particular purpose of instructing English capital as to what it has to do when it is applied to Indian enterprises."

TUESDAY, JULY 5.

—Telegraphing from New York, June 15, the *Standard's* correspondent says: In recent times there has been no such shock as that just sustained in the Chicago Wheat Market. The collapse of the lard pool in 1883, in which M'Geoch lost four millions dollars in two hours, was yesterday eclipsed. In 1872, when the Lyons wheat corner collapsed, prices fell in one day from 181 cents to 109. Yesterday one hundred million bushels of wheat were sold at Chicago at an average loss exceeding eight cents. Messrs. Irwin, Green and Co. had four million bushels, which were purchase on an average at 84. Messrs. Kershaw and Co. were the holders of ten millions bought at an average of 85.

—*The Globe:* It must have been a pathetic spectacle at Chicago yesterday, when train after train came in from the Far West, all laden with wheat. The ring had accumulated sixteen million bushels' and no doubt, frantic

efforts were made by the great "bulls" to buy up these fresh arrivals. But either the required capital fell short, or the sales which were being pressed by weak members of their confederacy warned the stalwarts that the time had come to submit to destiny. They watched, and watched; they counted the hateful cars freighted with the golden grain; they looked in one another's awe-stricken faces, and exclaiming, "All is lost save honour," hurried off to try to get out of the corner before their friends could do so. So, a general smash, and Chicago weeps to-day for the downfall of her most eminent citizens. This is not a matter for much regret to the world at large. Corners are speculations for the enrichment of the few at the expense of the many, and the latter have, therefore, every cause to rejoice when they collapse.

—*Overland Mail*; June 17: Owing to the indisposition of Lord Tennyson, the task of writing the inaugural ode on the foundation of the Imperial Institute has been entrusted through the Prince of Wales, to Mr. Lewis Morris. The ode will be set to music by Sir Arthur Sullivan, and performed on July 4 by a monster orchestra and chorus at the Albert Hall, in presence of her Majesty the Queen.

The Rev. George Muller, founder of the famous orphanage 9, Ashley Down, Bristol, where 2,000 children are constantly fed and cared for, returned to Bristol on June 14, after a preaching tour of 37,000 miles. For the past twelve years he has left the Orphan Asylum in charge of his son-in-law, Mr. Wright, while he journeyed preaching in all parts of the world. He and Mrs Muller have travelled no less than 130,000 miles, and addressed congregations numbering in all over a million persons. His present tour has been to the United States where he had intended spending the winter in preaching. Yielding, however, to a pressing invitation from Australia he went by way of San Fransisco, Australia, and New Zealand, thence to the Straits of Malacca, Japan, and China, and returned through Europe, thus having completed a preaching tour round the world. Although eighty-two years of age he is now strong and hale, and says he has experienced no fatigue from his preaching labours.

—*Deccan Herald*: Mr. E. Dobbs, Conservator of Forests, distinguished himself, last month, in the district of Seoni by accounting for four tigers, one of which was a notorious man-eater. When this latter was marked out for disposal, Mr. Proby, Superintendent of Police, sat up in a *machan* near Mr Dobbs's; but he was unfortunate, as Master Stripes passed unnoticed under him only to be sighted and shot by the latter.

—The court-martial on Colonel Hassan Bey El Benhasso on a charge of high treason, the accused being suspected of having assisted to deliver Khartoum into the hands of the Mahdi began at Cairo on Tuesday. The trial (the *Daily Chronicle's* correspondent says) has already revealed the fact that an extensive system of bribery and treachery prevailed on the part of Gordon's chief officers, while several Egyptians in Cairo of high standing are also implicated in the affair.

—Mr. Dadaji Bhicaji replies to Rukhmabai: Can it surprise your readers if I tell them that my feelings towards my wife are those of intense pity for the misfortunes that surround her? It is not in my heart to utter one unkind word or to entertain one unkind thought towards her, seeing that she is the cruel victim of cruel circumstances. I have never quarrelled with Rukhmabai, and have never injured her? and will not attempt to do so now whatever provocations may be offered me.

—Rev. J. Gelson Gregson in the *Pall Mall Gazette*: Permit me very briefly to consider what are the honest facts of the case. We find that the (Indian) excise duty on liquor has increased 75 per cent., which makes it an important factor in the revenue, almost as significant as that of opium. It is self-evident that an increased revenue means an enlarged sale of liquor, and also a wider consumption of it; and yet in the face of this fact the Collector asserts that it is the object of the Government to promote temperance by increasing the price of the liquor. We find that at the last public auction of these liquor contracts in Bombay larger sums were given for them, which indicates a desire on the part of the contractors to invest their money in a profitable speculation. They would never buy these contracts for the purpose of furthering the so-called temperance policy of Government, but simply for securing a good return for their outlay on the contract, and in the case of the Colaba contractor he secured the moral and official support of the Collector, who issued the proclamation against temperance people, and appealed to Government to indemnify him against loss in consequence of the spread of the temperance movement. The contractor is at liberty to establish as many shops as he may consider requisite for the locality, "subject to the sanction of the Collector, which will ordinarily be granted in the absence of objections on police grounds:" under this regulation the contractor practically plants as many shops over the district he has farmed as he thinks will be remunerative. The increased price which has recently been paid by him for the Contract necessitates a larger number of liquor shops, and the increased revenue received by the Government satisfies the revenue officer that the shops are not unnecessarily numerous to produce this important results, which he assures the British public is the best method for promoting temperance, by increasing the liquor shops in the district and at the same time increasing the revenue.

Wednesday, July 6.

—On Monday night a large stone, measuring about four cubic feet rolled down the hill at Forjett Lane, Malabar Hill, and entered a room of a chawl situate at the foot of the hill, carrying away the wall. Most of the occupants were fortunately absent, but a woman and a child who were in a room sustained slight injuries from the falling of the wall.

—Mr. Nowroji Mody killed himself with laudanum on Monday, because his wife was ill and he could not bear the idea of her death.

—Mr. Crawley-Boevey has discharged the case against the Publisher of *Native Opinion*, by the Public Prosecutor, for an alleged indecent advertisement.—The magistrate said that he took it for granted that Mr. Frere did not intend by the proceedings to attack the very general practice of advertising aphrodisine medicines. Many worthy persons no doubt objected on principle to all such advertisements as being disgusting in their nature and possessing a corrupting and demoralising tendency. On the other hand, the practice was general and notorious, and so long as such advertisements were expressed in sufficiently decent and guarded language the practice of advertising such medicines would never be interfered with in criminal courts on grounds of obscenity. The advertisement was in Marathi.

—The Str. *Siam*, with English Mails, left Aden for Bombay, Tuesday, 4 p. m.

—*Bombay Gazette*; Bellary, 5: Brigadier-General T. H. Way, Commanding Bellary District, died suddenly this morning. It is said that he shot himself. An enquiry is proceeding.—General Way's death occurred at five o'clock this morning. The bullet entered the left temple, and made its exit at the top of the head. The garrison attended the funeral at five o'clock this afternoon. A large number of Freemasons attended in full dress.—General Way was extremely popular. The circumstances connected with his death are most unaccountable.

—*N. Y. Evangelist*: Archbishop Corrigan received the Rev. Henry Van Rensselaer of the historic Albany family, to the priesthood of his Church one day last week, at St. Patrick's Cathedral, New York. The event was of course made the most of in a ceremonial way, as Mr. Van Rensselaer is a convert to the Roman Catholic religion from the Episcopal ministry. A member of the Van Rensselaer family explains how it all came about, and, as usual, there is a zealous woman in the business. "The trouble began with Euphemia, a sister of Henry. She became infatuated with the ceremonies of the Catholic Church, and went over to it. Then she proselyted her sister and her sister's husband, and finally she succeeded in winning over Henry. Henry must be about thirty-eight years old. He graduated at the Episcopal Theological Seminary here six years ago, and then commenced studying for Catholic orders. He has never officiated in an Episcopal Church. Euphemia is a very ardent Catholic. She went to see Pope Leo XIII., and he blessed her. Then she asked him what she could do for the Catholic Church, and he told her to win over as many of her family to the faith as she could. She does penance much of the time. She is stationed in one of the orphan asylums up the Hudson, at present."

—Earthquakes are reported from Monte Carlo, Tesi, Ancona, Italy; from the city of Mexico; from Arizona, S Carolina, N. California, W. Nevada and other points.

—A careful estimate of the damage from forest fires in Northern Michigan in May, puts the total loss at $7,000,000, including $2,000,000 caused by the destruction of the town of Lake Linden. Only eight lives are positively known to have been lost. Great destitution prevails throughout the burned district.

—*N. Y. Evanglist*: The Rev. Richard Newton, D. D., the distinguished Protestant Episcopal clergymen, died at his residence at Chestnut Hill, near Philadelphia, May 25, aged 74 years. Dr. Newton was an author of marked ability, and an earnest and powerful preacher.

Thursday, July 7.

—*Dnyanodaya*: A few months ago we heard a Native Chief remark that he would gladly give up all his revenue from the Abkari department for the sake of securing sobriety among his people. So far as we could gather, the difficulty in his doing so was owing to the rules of the Indian Government. We would like to know what the rules of the Government are regarding the working of the Abkari laws in Native states. Is it possible that the Government is forcing Native states to allow the unlimited sale of intoxicating drinks against their will? We hope some friend of Temperance cognizant of facts will enlighten the public on this question.

—Another tunnel beneath the Thames, near London bridge, has been made.

—Some water-pipes on Cumballa Hill-side have been carried away by a land-slip, interrupting the supply of water to the Hill.

Friday, July 8.

—Deaths last week, 339. By cholera, 6.

—Two Hindoos have been arrested, charged with the murder of a woman, on this confession made by one of them:—

Vishnoo also admitted to Inspector Saunders that, assisted by Urjoon, he had enticed Bhagoo away from her house, knowing that she was partial to an occasional glass of liquor, and they gave her sufficient to stupify her. While she was in the stupor the two men stripped her of the gold ornaments, and afterwards strangled her in her house in Lohar Chawl. Having ascertained that she was dead, they wrapped her body up in a cloth, and conveyed it to the Nacoda Tank, near St. Xavier's College, and threw it in the water. The jewellery was afterwards divided

between the accused, and on obtaining his share of the spoil Urjoon at once left for Malwan.—The matter is under investigation.

—*Times of India*: The Government seem to have blundered grievously in bringing about their own defeat on Tuesday night, on a question wholly removed from the field of politics. It would appear that a young woman had been arrested in Regent Street on a charge of loitering, and that the conduct of the police in the matter had aroused public indignation. From this we may infer that the girl was not one of bad character, and that the police had made a serious error in taking her into custody. There have for a long time past been so many nasty rumours afloat about the constables on the Regent Street beat exacting black-mail from the unfortunate women who frequent that thoroughfare after nightfall and about their bullying away by threats of arrest any girl who refuses to comply with their demands, that it is not surprising that any flagrant miscarriage of justice, such as seems to have occurred in this case, should give rise to a public demand for full investigation. The Government, speaking by the voice of Mr. W H. Smith, appears not to have gauged the strength of the popular feeling, and to have weakly adopted the attitude of seeming to screen the police by refusing an inquiry.

—Same: Those who are giving forth that the British Government is encouraging drink in India may be interested in the following figures:—The spirits consumed in Bombay in 1885-86 amounted to 1,656,510 gallons, which, for the population of the Presidency, gives less than a gallon yearly per adult male. Excluding the city of Bombay the average would be half a gallon. The consumption in Madras for the same year amounted to 1,085,477 gallons, less than a quarter gallon per adult male. Bengal consumed 4,510,228 gallons, or about a quarter gallon per adult male. In the North-West the consumption amounted to one pint for every adult male. In the Punjab the consumption was only 135·236 gallons, or only a quarter pint for every adult male. It need hardly be said that these figures compare very favourably with the excise statistics of any other country in the world. It is true that the excise revenue has increased from £2,600,000 in 1879 to £4,265,000 in 1886; but this result is due, not to the official encouragement of drink, but to a closer watch on smuggling, to increase of population, to improved means of communication, and to the fact that the last eight years has been a period of great agricultural prosperity.

—Rain-fall to date, Fort, 46 inches.

—*Bombay Gazette*: A telegram received in Bombay, from Peshawur, states that the most recent advices from Kabul show that the Amir is greatly occupied in endeavouring to put down the insurrectionary movements, and that he is anxious at the delay in the negociations, being in some doubt as to what it may lead to. His Highness is still suffering from a very bad attack of gout.

—The *Christian Advocate*, published in America, says that a copy of the famous Indulgence hawked over Germany and attacked by Martin Luther, is in the possession of the British Museum. It shows that among the sins too enormous for its powers, and for which it could promise no exemption from the fires of Hell, was the importation of alum into the States of the Church. The Pope owned certain alum manufactories at Tolfa and would keep his monopoly free from competition. He was ready to sell pardons for murder and perjury, but not for dealing in foreign alum.

—*Rock*: We learn that there are five hundred and fifty-seven congregations on the roll of the Irish Presbyterian Assembly. The total income of the congregations during the past year has been 159,550*l*., an increase of more than 2,000*l*. on the previous year. The Sabbath collections amount to 20,890*l*., and the mission collections to 13,953*l*., both these items showing a considerable increase on last year. More than 33,000*l*. have been raised during the year for payment of congregational debts. The Sabbath-school offerings amount to about 2,950*l*. Temperance societies are at work in at least three hundred and thirty of the congregations.

Principal Rainy recently stated in the Free Assembly that among those Free Church ministers who had attained the fiftieth year of their ministry, there were no fewer than seven Moderators, namely: Dr. Stewart (of Leghorn), Dr. Moody Stuart, Dr. James C. Burns, Dr. William Wilson, Dr. Robert Macdonald, Dr. Horatius Bonar, and Dr. A. N. Somerville.

It looks as if the conservatism of centuries in China was at last being broken down. The Chinese Government has telegraphed to its representative in Berlin that the first Chinese railway, the short line from Taku to Tientsin, has been opeued by the Viceroy, Li Hung Tchang.

The Committee of the Baptist Missionary Society have arranged to send out two new missionaries to the Congo river without delay, viz., Mr. Harrison, of Bristol College, and Mr. Brown, of the Pastors' College. They are also making arrangements to send out two female teachers to carry on the work of the girls' school.

—Lt.-Col. Carter in the *Rock* of June 17: It seems to me that you have not done justice to yourself by saying, "We do not for one moment deny that the National Church has Apostolical Succession." Notwithstanding the positiveness of this statement, yet you seem to entertain doubts about it when you add—"With Dean Alford we believe that it is almost impossible to prove this [the statement just made], but that very likely it exists." This trumpet does not give the sound it should. It does not harmonise with anything taught by the Church of England. The dogma of Apostolical Succession is nowhere to be found. The combined words, "Apostolical Succession," which are so vauntingly put forward as the *raison d'etre* of High Churchism it has never used. When its orders have been unscrupulously assailed by virulent enemies, it never had recourse to it. When setting forth the rightfulness of its own orders, as in 8 Eliz. c. I, it made no reference to it; while the Nineteenth Article virtually repudiates it, by solemnly and specifically declaring that, "As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome have erred, not only in their living and manner of ceremonies, but also in matters of Faith." Such a sweeping condemnation as this—and it is not the only one—of branches and root, of that which is actually necessary to the being of a true Church of Christ, makes "Apostolical Succession" through a long successional apostacy, clearly and unmistakeably, an utter impossibility.

Selections.

CENTRAL TURKEY MISSION.

EXTRAORDINARY AWAKENING AT ZEITOON.

Our readers will recall the account given in the March *Herald*, page 95, by Mr. Marden, of the city of Zeitoon, and of the new sect, "the Lovists," which was making much stir in that whole region. Further accounts show that the new movement is extending; that it had its origin in the purer teaching and practice of our missionaries and their followers; and that while much of error is mixed with the truth, there is ground for hope that good results may follow. Writing from Zeitoon, February 8, Mr. Marden says:—

"In a recent communication I told you of the 'Lovist' movement among the Armenians in this city and vicinity. The leader, an Armenian priest, is assisted by a young woman from a mountain village, who thrills the audiences by her songs and impassioned appeals. The priests stand aloof but dare not oppose, while 'Lovist' societies are being organized in every Armenian church, and carry on their work without any reference to the church authorities. There are hundreds of enrolled members in this city, who are at work with an enthusiasm that threatens to carry everything before it. Saturday evening their priest, with a delegation of his workers, called on me with an invitation to preach at a union meeting on Sunday at noon in one of the Armenian churches.

"I took with me the preacher of the Protestant church and also one of the Marash pastors who is here with me. In front of the altar on a table lay a large reference Bible, published by our Bible Society. As soon as we were seated he said he wished us to do the preaching to-day, and beckoned to me to commence the services. After reading an appropriate passage from the great Bible, I took for my subject 'Repentance,' and spoke for half an hour. The Marash preacher followed, enforcing the expediency of immediate acceptance of this condition of salvation. The priest expressed his approval of the sentiments uttered, referred the present degree of enlightenment to the influence of Protestantism, and in severe terms held the church authorities responsible for the prevailing ignorance of religious truth. This sentiment was well received by the audience, but the poor priests scattered about here and there in the back seats writhed under it. Next followed the Zeitoon preacher, in an earnest plea that the sinner leave all things else and look to Christ as the only hope of salvation, after which he offered a fervent prayer. The singing-woman then rose and, in simple language and peculiarly impressive manner, pointed to the suffering Saviour, and bade all look to him and let their hearts melt in penitence at the sight. She had already sung several solos between the different parts of the service, and now she chanted a closing prayer arranged in verse. The benediction by the priest brought this remarkable service to a close.

"The house was packed with more than a thousand men and women. Hundreds stood near the door or looked in at the windows, and an overflow-meeting of the men still out of sight and hearing was organized in the large schoolroom near by. All classes were represented in the audience, including a large delegation from the 'robbers' wards." There were many men present, the story of whose lives makes one's blood curdle, but they had left their rifles and daggers at home and were now listening to the Gospel of peace. The solemn stillness and eager attention of this multitude of rough men, and perhaps rougher women, was wonderful; and, as each preacher pressed home the great truths of Christian faith with a force inspired by his peculiar surroundings, there was not a look of dissent or indifference in all the church, but every man listened as for his life, and kept his place to the end of almost three long hours. It was a rare opportunity for seed-sowing on new ground.

"While we rejoice that this new movement approaches very near to Protestantism in its faith and methods, yet, apparently, as a condition of tolerance within the Old Church, it is not only retaining many of its errors, but makes out a list of visions and miracles and prophecies of its own. Yet the popular heart is touched and the current is deep and strong, while the Evangelical element is a large factor in the movement; but whether the stream will cast off its rubbish and purify itself as it moves on or divide and fill the monasteries with its fanatical elements, while those who seek a purer faith come into the Protestant lines is now all uncertain. -(*Missionary Herald.*)

THE MANIA FOR AMUSEMENTS.

A WELL KNOWN criminal lawyer of Central New York was in his early life for a number of years principal of an old and honoured academy and was esteemed a very efficient teacher and administrator. One Winter term he was annoyed by the coming of a dancing master to the village, for he knew that his own work would necessarily be antagonized and off-set by that of the intruder. He was not what might be called a social reformer and was not a church-member, but he took a strong stand against the dance on the ground that it interfered with the work of the school and robbed the pupils of the best opportunities of their life-time. After protesting in vain against the admission of the rival instructor to the community this sagacious man took a census of his school and divided it into two sections, the dancing section and the studying section. This division extended through all his classes, "for," said he, "it is neither fair nor reasonable to make brains compete with heels. The boys and girls who come here to make the most of their chances for education must not be kept back by those who give themselves up for even three evenings in a week to the unprofitable excercise of dancing. You can't give due attention to both pursuits." This division of the school was kept up for several weeks until the dancing man, finding the influence of the community against him, gave up his undertaking and quit the place, and neither he nor any of his clan has ever invaded the village since.

Doctor Hammond of New York has made a study of the subject of school children's debility and he declares that in almost every case investigated by him the breaking down of the children's health is attributable to indulgence in social dissipation—parties, dances and the like—rather than to over-exertion of the brain The study alone would not have overthrown them; the dissipation alone might not; but the effort to keep up in their studies and to have a good time too is more than most children can sustain. Hence the break-down. Could any better argument be advanced to show the folly of allowing young people to indulge in the fashionable frivolities or pastimes of the day?

Whenever a voice is raised against the prevailing "crazes" of the day it is generally assumed on the part of the public that the protest comes from the Christian Church, and that the ground of objection is the hostility of popular amusements to the advancement of spiritual life. True as it may be that the voice of the Church is most often heard in opposition to the vicious and the alluring diversions of the day, the welfare of general society is as much imperiled as is the spiritual life of professing Christians, and the protest has a wider basis than that of religious interest. Washington Gladden, speaking from the standpoint of a citizen and patriot, regards the theatre and kindred public diversions as the most threatening and insidious foe to social progress and stability. He looks into the coffers of the play-house and counts the sums of money that are collected week by week from every town of considerable size in the Union, and the aggregate for a year is an amount that defies comparison. And this enormous draft of money—a tax upon the very class of people who are least able to pay it—keeps thousands of families poor and unprogressive, robs them of independence and the means for intellectual growth. Mr. Gladden looks no farther than the counting-room of the theatre; what he sees there is enough to convince him that the institution is a detriment to society and the state, let alone all considerations of morality and religion. There is no need to ask what keeps the people poor when one sees the crowds that flock to the play-houses daily, both afternoon and evening.

We have said that the amusements of the age are over taxing the strength of our school-children and causing them to break down in the pursuit of their studies. How does the same cause affect the studies of others than the children? The question is so unusual as to be hardly intelligible. The fact is that not many families make a pretence of maintaining anything that might be termed intellectual progress at home. The schools are depended upon to do the educating of the children, the newspapers to bring the intelligence of the day, and an occasional book furnishes—what does it furnish? What is it asked to furnish? Not mental nutriment, not discipline, not wisdom, not power of any sort, but entertainment, diversion. The notion of intellectual growth in the home is not thought of. There is only business and diversion from business, the same routine over and over from year to year until the end. This is the family life, and the community life presents no alleviation. If the people meet together it is for—not improvement, but entertainment; *they must be amused.* It may be that the entertainment is chaste enough and entirely proper, but the fact remains that the animating idea in our public diversions is almost invariably to amuse the people,—seldom to instruct or improve them. The same is true of the smaller gatherings, the reunion of families, the neighbourhood visitings, the dinner and tea-parties. Does any one in accepting an invitation to visit his neighbour go with the expectation of getting any mental quickening? Does he consider it necessary or even becoming to prepare himself beforehand for the conversation? Such an idea seems old-fashioned, almost repulsive. Conversation, that might be the means of so much intellectual improvement and real pleasure is allowed to go all to waste. It rises little above the plane of gossip. It inspires no thought, gives exercise to no valuable faculty. To talk is to pass the time we are together in words: if there be jollity in it, well; if not, then it a was dull time. That is all. The conversation that enriches and ennobles life is a thing of the past. When we meet together socially we meet for amusement, no matter whether we are invited as families or as the members and patrons of a church. If there be exceptions to this description of our modern society they serve to illustrate by contrast the general condition. It may be that they presage the beginning of a better state. There are many wholesome influences at work in our best communities, like the Chautauqua movement and kindred endeavours to direct people's thinking and conserve leisure for a valuable purpose but there are a great mass of non-reading people who will never be reached directly by these endeavours, to say nothing about the depraved thousands to whom reading and thinking upon other than the commonest themes will be forever out of the question. It is to be regretted that the higher classes of society show a tendency to adopt the pleasures of the uncultured,—the public dance, the comic theatre, the athletic spectacle—and thus not only debase their own standards of taste but encourage the gratification of the worst desires in their social inferiors. The improvement of social customs must commence if not at the top at least far from the bottom. It must have for its central idea that the chief object of life is not to be amused.—(*N. C. Advocate.*)

FIFTY YEARS' PROGRESS.

MUCH has been written, wisely or unwisely, on the progress made during the reign of Victoria; some, like our Poet Laureate, have written in a pessimistic spirit, and our late Prime Minister has replied in a more hopeful mood. Doubtless each is right in some respects, and looking at the question from his own standpoint. As in an engagement, there may be, and frequently is, success in one part of the field, and defeat and disaster in another, so in the great struggle which is going on ceaselessly in this world between the opposite forces of good and evil, it is not always easy to determine with which lie the fortunes of the day.

In the spheres of science, literature, art, education, locomotion, and commercial expansion progress has been extraordinary, even beyond anything which the world has hitherto witnessed; truly we may appropriate to the Victorian era the prediction of the prophet, "Many shall run to and fro, and knowledge shall be increased." Mission work in heathen lands has also made gratifying progress, and we may conclude that Christian knowledge was included in that which the seer foretold.

But amidst all that has been written on this subject there are a few things which have not been sufficiently noted, and of which stock has not been taken in summing up our gains and losses of the last fifty years. These things are more plainly apparent to one who like the writer hereof, can look back some sixty years upon public life in London. First and foremost, the teaching and practice in the great branch of the church established in this realm has deteriorated in a painful degree. At the commencement of the reign the great Evangelical Revival of the eighteenth century had penetrated the Established Church, and wherever there was life it was the life of Apostolic Gospel teaching. Since then, activity and energy have been developed; but while they have thrust out indifference, its place has been occupied by ritualism, sacramentarianism, and sacerdotalism.

In the region of social morality great changes have taken place; some of them the effect of well-meaning but mistaken legislation. I allude in the first place to the work of two great statesmen—Brougham and Gladstone. The first, desirous "that the poor man should have his beer," covered the land with beer-shops. Anyone who could muster £2 could, quite irrespective of character, have a licence; the farm-labourer, instead of refreshing himself at his home, or at the village inn, where the profits were derived from food, lodging, and forage as well as from drink, was induced to spend his evenings where consumption of drink alone was the source of profit, and where, consequently, a large consumption per head was necessary to sustain the business. The beer-house-keeper had, therefore, a direct inducement to make his customers literally "drunk on the premises."

Again, Mr. Gladstone, looking at the sale of wine from the social, economic and financial point of view, and regardless of moral results converted every grocers' store in town and country into a retail dispensary for wine, beer, and spirits, and the basket of the farmers' and labourers' wives became the means of introducing alcoholic drinks into the home circle, resulting too frequently in a painful accession of intemperance amongst women. It is quite impossible to estimate the amount and extent of moral mischief which these statesmen have, with good intentions, inflicted on their fellow-subjects by these two measures, outweighing, perhaps, all the benefits, admittedly great, arising from other reforms which they assisted in inaugurating.

Another change for the worse in the same direction has taken place during the same period. I allude to the introduction of the drinking-bar. This commenced some forty or fifty years ago by the opening in London of bars for the sale of "Crowley's Alton Ale." It was not long before other brewers and spirit-dealers followed suit. Clerks and employers in our cities and towns had previously taken their ale or porter with their lunch or dinners, but the system of wine, beer, and spirit bars introduced the habit of taking drams, nips, and drains between meals, and resulted in the unhealthy craving for stimulant which invariably results from taking alcholic liquor on

an empty stomach, and leads, if persisted in to confirmed habits of drunkenness. Many are the distressing incidents which I have witnessed in connection with bar-drinking. Bars are now found at every street-corner, at the chief railway stations, at the theatre, the concert-room, the music-hall, the courts of law, and even the Houses of the Legislature. I can well recollect when, at the theatre and concert-room, nothing was permitted but the basket of the orange-woman; now drink and smoke form a material adjunct to the evening entertainment, and if a manager were to banish them, he might as well close his house.

This introduces another recollection of fifty years ago. There were then no "music halls." By this I mean that music and drinking were not then wedded as they too frequently are to-day. Doubtless there is necessity for the enlivening of the dull round of life of too many of the hard-toiling men, women, lads and lasses of our great cities. It is not the use of music, but its great abuse, to which I allude, and its being made to minister to the ends of drinking, and too often of indecency and profanity. In a work published this year, which is intended as a guide-book and not in any sense as a moralist, the author has nothing to say in praise of the music hall, its songs, its music, or its influence. How great that influence must be when it is stated that, in the Metropolis alone there are no less than 408 of these halls capable of seating, nightly, 170,000 people. Some of these halls are attached to gin-palaces, and in all, it is believed, with the one exception of the Royal Victoria Hall, alcoholic drink is dispensed. Ballet-dancing is introduced in some of them, and *double entendre* and indecent innuendo in the songs is looked for in others as part of the evening's entertainment. Who can estimate the ill-effect of such recreation on the rising generation!

But there is yet another evil to which I will allude, which in this country and our colonies is the product of the Victorian era. It is now some twenty-two or twenty-three years since our rulers stealthily and gradually introduced into this country and its dependencies the regulation and licensing of sin, under the delusive pretexts of promoting morality and health. That this should have taken place during the reign of a Sovereign whose character is blameless, and whose Court has been exceptionally pure, makes it the more to be deplored Secretly and insidiously has the abominable system been introduced, without the knowledge or consent of the people. They have happily put a stop to it at home, but all round the world where British influence extends, our colonists and native subjects have before them the wretched example and evil influence of degrading vice taken charge of by the British Government, and contributing to the revenues of the British Empire.

There is, of course, something to be said *per contra*, for "when iniquity comes in like a flood, the Spirit of the Lord lifts up a standard against it." It would be sad, indeed, if it were not so; but we should be living in a fool's paradise if we were to conclude that all the progress during the last fifty years has been in the direction of establishing the Kingdom of Christ.

—(*Christian.*) B. S.

BARRIERS AGAINST EVOLUTION.

THE *Fortnightly Review* for June contains two studies, one on the progress of science, and the other on the progress of thought during these fifty years, both uniting in an emphatic and extravagant eulogium on Evolution. Evidently the writers agree in recognising Spencer and Darwin as the prophets of a new dispensation. They never seem to entertain a doubt as to the truth of this hypothesis; for we must earnestly maintain, it cannot claim to be more than an hypothesis. It is both unscientific and unfair to speak of Evolution as if it were as clearly demonstrated as the law of gravitation, and to conceal the fact that it altogether lacks the proof without which it cannot rank as science. As we have often said, when we ask for evidence, we find there are *bars* where there ought to be *bridges*. If Evolution be true, all the chemical elements so distinct now in their character, have issued from one primitive element. At present such development is barred, and there is no evidence of it in the past. So also the *living* must have sprung from the *non-living*. Such a thing never happens now-a-days, and there is not a particle of evidence in favour of its occurrence at any other period of time. Species also must be capable of fertile change. This has been disproved in every direction. There must also be a bridge between the beast of the field and the creature who is said to have been formed in the image of God; for the monkey must pass over into the man. If any such bridge ever existed anywhere outside the imagination of dreamers, not the faintest trace even of its ruins has been discovered up to the present day.

Only by assumptions made in the very face of contradictory evidence can a case for Evolution be made out. In spite of this, the whole theory is bravely thrust forward as a sufficient and satisfactory explanation of the universe. And by assertions loud enough and bold enough the belief of it has been spread far and wide. Our faith in science, however, assures us that the days of this delusion are numbered. Given sufficient time, and pretensions of this sort are sure to be found out. Meanwhile there is much mischief done. Candid minds, especially among the young, are either overawed by the authority of those who profess to speak in the name of science, or it may be they are persuaded to accept the theory because of the plausibilities which are advanced as if they were proofs, and in a moment their faith in the Bible expires. True they themselves are the losers, but their case appeals strongly to our pity. They have the remedy in their own hands. Let them meet the theory of evolution with the same scepticism with which they have unfortunately turned towards the Word of God. Let them subject it to as severe and sharp a criticism. Let them sternly refuse to pass a single proof urged on its behalf without a close examination of its reality and relevancy. If they honestly act on this advice we can assure them there can be no doubt as to the result.—*(Word and Work).*

Miscellany.

—Report of Wesleyan Mission in Mysore: Our forces are gradually being pushed out, and now we have a regular line of stations running from the northern to the southern frontier of the Province. This has been an aim towards which our holy ambition has been patiently working for many years, and we rejoice in its accomplishment. But the intervals between the stations occupied are wide, and the districts appointed to be worked from each station are well-nigh impracticable. Still, there is no part of the Province that is not now actually within touch, more or less close, of some Christian preacher. How little, after all, that means, we shall shew further on in this narrative; but compared with our position five or six years ago it proclaims a great advance.

Evangelistic work is still our highest call. Churches have been planted, but in many cases they are too small to have much aggressive force. Our business is to get at the people in the mass; to excite the whole population with the news that Jesus claims this territory as His own, and demands the instant and loyal subjection of every inhabitant. We have to "cry aloud and spare not," until every man shall practically and anxiously consider for himself whether or not he will join the standard of the new Conqueror In carrying out this vocation during the past year every variety of method has been used. For years we have had the traditional open-air services, and the meetings in the lighted school-rooms. And men have paused or passed as suited their mood or their convenience at the time. But our proclamation is urgent, and in some way or other men must be *compelled* to listen. In several districts the magic lantern has been used to great purpose. It is pleasant to read of 250 sitting for a whole evening listening to the story of Christ's life and following it on the canvas, and then at the end begging for "just one picture more." The Hindus think in pictures and talk pictorially, and for generations yet the surest appeal to the memory of the villagers will be through the eye. When the second night's exhibition was over, tracts were much sought after; and one old man in particular asked for a little book that some one might read to him again the stories which the missionary had told. In the great dark Nagar, evangelistic work has been done very systematically. The huge district is divided into *taluqs* or counties, and to each of these *taluqs* in turn a body of missioners went for a month. All the fairs and markets of importance were attended, every village of considerable size was visited, and thousands of people heard the Gospel for the first time.

Tumkur: Looking back on the year we can confidently say that in no previous year has so much evangelistic work been done, but it is a great grief to us to have to add that it has been a comparatively fruitless year so far as manifest results are concerned. Why this should be, we cannot say. We do not for one moment believe our work has been fruitless, indeed we know it cannot have been. We believe in a living Christ, who is with the people to the end of the ages; He knows the end from the beginning, and it may be our work is accomplishing the very end He has in view. We believe that the Lord Jesus Christ will soon claim as His own large numbers of our village populations, but at the same time it is a great trial to faith to go on working, looking for results which do not come. We leave our work however in God's hands, praying Him speedily to cause the seed that has been sown to spring up to His glory. We have had many testimonies to the indirect results of our work. In one village a man said to us, "Already through your preaching a great many of the people have given up worshipping idols. If you go on much longer I don't know what we shall come to. Please leave us alone;" and such cases might be indefinitely multiplied, but we long for the time when people will not merely give up idolatry, but when they will actually come to Christ.

TELEGRAPHIC NEWS.

London, July 1st: Her Majesty the Queen yesterday received at Windsor Castle numerous Jubilee Addresses and many of the Indian Princes, among whom were H. H. the Maharaja Holkar of Indore, the Rao of Cutch, H. H. the Maharajah of Cooch Behar, the Nawab of Hyderabad, and the Gaekwar of Baroda, and invested them with the Insignia of the orders of the Star of India and the Indian Empire.—Her Majesty also received the Jubilee addresses sent from Bombay, Calcutta, and Madras, and bestowed the honour of Knighthood on Captain Henry Morland and Mr. C. A. Lawson, who presented the Bombay and Madras addresses, respectively.—In the House of Commons last night the Right Hon. W. H. Smith brought forward his motion that the closure be applied to the Crimes Bill on Monday next, which was adopted by the House by 220 to 120 votes. The Radical and Irish members thereupon left the House, and the amendments standing in their names were consequently not put.—The Report of the

Committee on the Bill was, therefore, adopted. —The third reading of the Bill has been fixed for Tuesday.—The Porte has again demanded a further delay before ratifying the Anglo-Turkish Convention.—In reply to a question on the subject, the Chancellor of the Exchequer in the House of Commons last night said that Government have every reason to believe that the Sultan will ratify the Convention —Their Royal Highnesses Prince Albert Victor and Prince George of Wales have returned to London from Dublin.

Rome, 1st: Signor Crispi has made a statement in the Chamber of Deputies that a most complete understanding exists between Italy and England on all questions, in which the interests of Italy are concerned, and that they have a common interest in Egypt.

London, 2nd: The House of Lords have adopted the report of the Committee on the Irish Land Bill.—In the House of Commons last night, Mr. Gladstone gave notice that he will move the rejection of the Crimes Bill, when it is brought up for the third reading on Tuesday.—There has been continuous rioting among the workmen on strike at Bolton. The police were stoned, and the Military had to be called out to restore order. The troops charged the mob and many persons were injured.

3rd: Mr. Halley Stewart, Gladstonian, has been elected for Lincolnshire (Spalding Division), defeating his opponent, Admiral Tryon, Conservative, by 745 votes.—Thirty thousand Volunteers yesterday marched past the Queen at Buckingham Palace.—England has declined to allow any further delay on the ratification of the Anglo-Turkish Convention.

4th: H. H. the Maharajah of Jodhpore has presented the sum of £10,000 to the funds of the Imperial Institute.—The *Morning Post*, in a leading article this morning commenting on the result of the Spalding election, urges that certain changes should be made on the Ministry with the view to forming a really strong Government.

Tirnova, 4th: The Grand Sobranje was opened to-day. The proceedings were of a purely formal character, and the sitting was adjourned till Tuesday.

London, 5th: Her Majesty the Queen laid the Foundation Stone of the Imperial Institute at South Kensington yeterday.—The ceremony was one of exceptional brilliancy. The Indian Princes attended, and it is estimated that eleven thousand spectators were present at the occasion.—Her Majesty, in replying to the address of the President, H. R. H. the Prince of Wales, said that the Institute served to record the progress and splendid results of the past fifty years. She believed and hoped that this work would be of material assistance in combining the resources of the British Empire for the common good, and would conduce to the welding together of England, her Colonies and India into one harmonious and united community.—The House of Commons agreed to the new Mail Contract, after a protracted debate without a division.

St. Petersburgh, 5th: Sir West Ridgeway has returned here from London.—A Settlement of the Afghan Boundary question based on mutual concessions is shortly expected.

Constantinople, 5th: Mahomed Pasha will shortly proceed to Crete, as Special Commissioner, to settle on the spot the questions at issue between the inhabitants and the Porte.

Tirnova, 5th: The Grand Sobranje will take into discussion on Thursday the question of the selection of a candidate for the Throne of Bulgaria.—The election will probably take place on Friday.

Paris, 5th: The French Budget shows economizings to the extent of francs 129,000,000.

London, 6th: In the Commons last night a motion to adjourn the House was carried against the Government by a majority of five votes, in consequence of the refusal of the Home Secretary to order an inquiry to be made into the circumstances attending the arrest of Miss Cass, who was alleged to have been improperly loitering in Regent Street.—Several Conservatives and Liberal Unionists voted with the majority. Mr. Chamberlain and Lord Randolph Churchill abstained from voting.—In the House of Lords last night, Lord Salisbury, replying to a question regarding the ratification of the Anglo-Turkish Convention, said that up to the present time the Sultan had neither given nor refused his assent.—Sir. H. Drummond Wolff will leave Constantinople this week.

St. Petersburg, 6th: The Afghan Boundary Commission will resume their debates on Saturday.

Constantinople, 6th: The Porte has advised the Sultan to ratify the Anglo-Turkish Convention

Berlin, 6th: His Imperial Majesty the Emperor of Germany has gone to Ems.

London, 7th: H. H. the Maharaja Holkar has left London for Paris.—Mr. Goschen, in a speech yesterday at St. James's Hall, warmly defended the closure, and said that the absence of legislation in England was due to the obstructive tactics of the Radicals in hindering the passage of the Crimes Bill.—Government, he added, were fully prepared with measures calculated to relieve the present state of commercial depression which they were anxious to present to the House if only they were permitted to do so.

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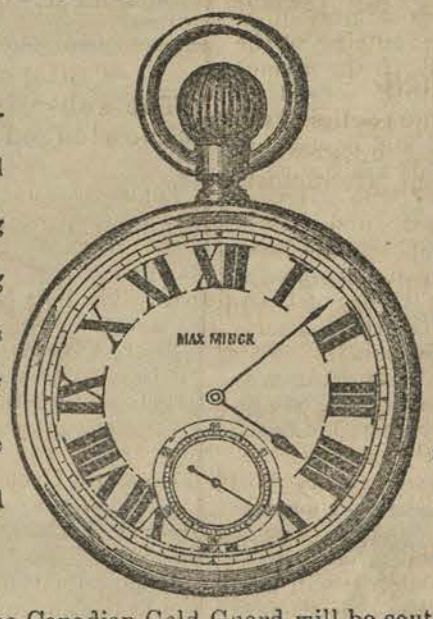

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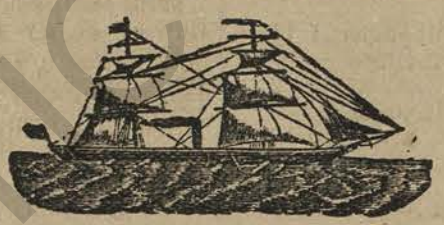

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